

Good News to Scotland.

A

S E R M O N

Preached in the Parish of *CARLUKE*, in
CLYDSDALE; Upon the 8th. Day of
July 1680.

By that Faithful Minister and Martyr of *JESUS CHRIST*,
Mr. *RICHARD CAMERON*.

To which is Added,

An *ACROSTICK* upon his Name, by a true
lover of his Memory, and owner of the Cause
which he sealed with his Blood.

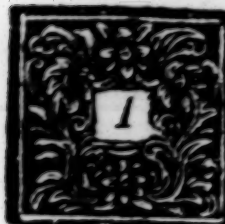
Amos iii. 7. Surely the Lord God will do nothing, but he
revealeth his Secrets to his Servants the Prophets.

G L A S G O W,
Printed by *ALEXANDER MILLER*.
M DCC XLI.



A
P R E F A C E
T O T H E
R E A D E R.

Christian Reader.



I hath been reckoned by some, and that very justly, as the greatest Honour, Dignity and Interest of this Land; that Scotland is one of the utmost Parts of the Earth spoken of, Psalm 2. 8. Isaiah 49. 1. which was given by the Father to the Son, for a Part of his Inheritance: And this seems to be more probable by the accomplishment of these Promises; this Nation being condescended upon, to be among the first Fruit of the Gentiles, a People, who for long Time sat in great Darknes: But not long after CHRIST had finished the Work of Man's Redemption, and ascended up on High, they were brought to see the glorious Light of the blessed Gospel of JESUS CHRIST, and hear the glad Tidings of Life and Salvation through his Righteousness alone: For according to the Account of the best Historians, Scotland received the Gospel first from some of John the Divine's Disciples, who were Banished thither by bloody Domitian, and was Propagate so far, that about the

Year of our LORD 2011, (which is now 1530 Years since) the Christian Religion was publickly Professed in this Land: At that Time we became the Rod of his Inheritance, which he redeemed from Heathenish Darkness, and where he dwelt: And whatever Changes and Revolutions have fallen out since, yet every Thing considered, it may justly be said with Respect to the LORD's Goodness toward Scotland, that he hath not dealt so with any Nations: For in process of Time, he brought our Land to such a pure Reformation in Doctrine, Worship, Discipline and Government, according to the Patern of the Holy Scripture, and under such sacred Bonds and Tyes by Covenant Engagements to himself, and beautified us so with visible Signs of his Presence, that we might have justly been called Hephzibah, his Delight, and Beulah, married to the LORD, our Walls might have been called Salvation, and our Gates Praise: Then was the shout of a King heard in the Assemblies of his Saints, both Old and Young Rejoicing together, his People were made willing by a Day of his Power, the LORD shined gloriously in our Land, the King was seen in his Beauty, his Footsteps dropped Fatness, and his Glory filled his Temple; the Voice of the Bridegroom, and the Voice of the Bride was heard, even Joy and Singing; our Winter seemed then to be over and gone, for the Flowers appeared in the Field; then was the Time of Singing of Birds, and the Voice of the Turtle was heard in our Land; the Fig-tree put forth her green Figs, and the Vine with her tender Grapes gave a good Smell; The King did rid prosperously in State, conquering and to conquer, inviting his Guests, holding his Banquets and feasting his People with fat Things full of Marrow, with Wines on the Lees well refined.

Our Shittim was then well watered, and our Desert Blossomed like the Rose, our dry Land became a fruitfull Field, Blossoming abundantly and rejoicing with Joy

The PREFACE.

iv

Joy and Singing: Our Beauty was as the Olive-tree, and our smell as Lebanon: Here was the River, the Streams whereof made glad the City of G O D, even the pure preached Gospel, and the Gospel Ordinances, which refreshed the weary, satisfied the hungry, and replenished the sorrowful Souls. Thus the Vine which the L O R D brought out of Egyptian Darknes, took deep Root and filled our Land, the Hills were covered with the shadow of it, and the Boughs thereof were like the goodly Cedars: Our Jerusalem was builded like a City, and carved like a fair Palace: G O D was known among us, not only in outward comely Order and pure Ordinances; but likewise by the Spirit of Conversion going through the Land, the King wounding the Heart of those who had been his Enemies, making a Conquest of them, and bringing them under his Subjection; so that his Name was greatly and highly exalted, for here he had his Tabernacle, and his Dwelling. Who then could behold Scotland, and not Cry out; How goodly are thy Tents O Jacob, and thy Tabernacles O Israel, as the Vallies are they spread forth, as Gardens by the River Side; as the Trees Lign Aloes which the LORD hath planted, and as Cedar Trees besides the Waters. So that the Consideration of the Days of Old, and the Years of Antient Times, cannot but be refreshful to such, as desire to call his Holiness to Remembrance.

But ah! alas! who can think upon our present sad deplorable Condition, and not have their Eyes affecting their Heart, wishing that their Head were Waters, and their Eyes Fountains of Tears, to Weep Day and Night (if it were possible with Tears of Blood) for our great and grievous Defections, Backslidings, and Apostacies from God, and from a pure Covenanted work of Reformation, and our many Abominable Practices; no Nation in the World hath so far changed their Glory for their Shame. as we have done: We have broken our Sacred Vows and Covenants,
Burnt

Brunt and Buried them in Oblivion, and shed the Blood of the Saints, for their Faithfulness in Adhering to the same; and haven sworn many false Oaths, to the great Dishonour of God, defiling of the Conscience of many, Scandal and Reproach of Religion, Leagues Covenants and Confederacies, are entred into with CHRIST's greatest Enemies, and upon them do we rely for Strength, and by this we have forsaken the Fountain of living Water, and have hewed out to our selves, broken Cisterns, that can hold no Water. JESUS CHRIST is robbed of his Crown Rights, and royal Prerogatives, and his Glory given to another: The Wicked walks on every Side, and the vilest Men are exalted; and the fear of the LORD is taught by the Precepts of Men, a Flood of Error and Profanity overspreads the Land, and none to give faithful Warning from Zions Walls Impartially against all Sins: Yet notwithstanding of all these Things, we neither Blush, nor are ashamed, but are still going from Evil to Worse; and therefore we may justly expect, from the Greatness of our Sins, that the LORD will meet with us in Fury and Rebuke, and bring terrible Things in Righteousness upon us, for our multiplied, and long continued in Transgressions: But altho' he may make our Land Desolate, and our Inhabitants few, in the pouring forth of his Indignation upon us; yet, are we called to Hope, that after he hath purged our Land of the Rebels, and such as Transgress, he will in Mercy return to the Desolations of his Sanctuary in Scotland, where he dwelt in Time past, and make our Wilderness like Eden, and our Desert like the Garden of the LORD and Restore to us in Mercy, what our Defections have long deprived us of: For the Promises of his Word shall not fail, neither shall the sayings of his Faithful Ambassadors fall to the Ground without Accomplishment.

As for the Author of the following Prophetical Sermon, I need not be afraid to say, The secret of the

The PREFACE.

vii

the LORD was with him, which hath been verified in the Accomplishment of several Things which he foretold. His Zeal and Faithfulness was singular, and his Doctrine according to Godliness, was sealed upon the Souls of many, who, sealed the spiritual Truths which he taught them with their Blood. And besides this Faithfulness in general, the LORD signally honoured him in several Particulars. As 1. In being amongst the first who freely and faithfully discovered to the LORD's People, the great Sinfulness, of that woe-ful, gross Step of Defection, called the Indulgence, by which a Dagon of Erastianism was set up in the Temple of GOD, the Abominations which in this Day have caused the Desolation in the Church of Scotland, and that after it had been long connived at by the Non-indulged Ministers, whose malicious Calumnies, Reproaches and Censures he endured, for setting the Trumpet to his Mouth, and sounding an Alarm against that unhappy Course of sinful Compliance. 2. He was not only among the first, Principal Man, of these who most justly upon solid Grounds and Reasons, Revolted from under the pretended Authority, of that Perjured Tyrant CHARLES the II, by the Declaration which he and others with him published at Sanquhair, June 22d, 1680. 3. He was also amongst the first who discovered to the LORD's People, the sinfulness of paying Cels and Locality, to the then Oppressors of the LORD's Inheritance, for the bearing down of the faithfully preached Gospel in the Fields, Nor did he spare, but Cry'd loud against all the other Sins, Defections and Abominations of the Time we Lived in: And as he made it his study to walk with GOD, and to declare the whole Counsel of GOD to his People; so, the LORD put this Honour upon him, not only to Believe in his Name, but also to suffer for his Sake. This Sermon was among his last Labours being preached one fourteen Days before he Suffered Mar-

tyrdom at Ains-moss. The Scop of the Sermon is,
 A scriptural Prediction of the terrible Judgment that
 is coming upon Zions Enemies, and the great and
 glorious Deliverance, that is coming to the Church
 and People of God, in *Britan and Irland.*

That the LORD in Mercy, may speedily
 hasten both the one and the other in his
 due Time, is the earnest Desire of him
 who is, *Christian Reader,* A sincere
 Well-wisher, and Friend to thee, and
 to all the true Lovers of the LORD's
 righteous Cause.

W^m. WILSON.

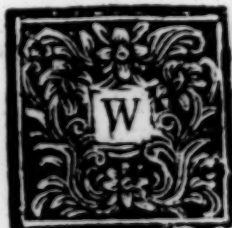
T O R F O O T
 in EVANDALE Parish.
 NOVEM. 29th. 1740.

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A
SERMON,
 CONCERNING,
 The LORD'S Return to *SCOTLAND.*

From these Words,

ISA. xlix. 24. *Shall the Prey be taken from
 the Mighty, or the lawful Captive deli-
 vered?*



WE Claim a special Interest in this Place of Scripture, and many other Places also; look to the very First Verse of this Chapter, *Listen O Isles, and hearken ye People from far:* It appears that it hath been spoken to *Britan*, the Lord is crying to us this Day, to listen unto him: You will say, What is the LORD saying? what would the LORD say to us? We cannot take Time to speak to all that is in the Chapter, and make Application of it: But look to the 13. Verse, *Sing O Heaven and be joyful O Earth, for the LORD hath comforted his People, and will have Mercy upon his afflicted.* He is crying to us sing, sing O Heavens, that is, sing O Church, sing O Earth, that is, sing O State, sing
 B both

2 GOOD NEWS to SCOTLAND.

both Church and State of Scotland: O how should we sing! hath not the LORD forsaken and forgotten us! Nay nay, tho it appears so, yet it is not so Really; the Purpose of God is great with Child this Day, to bring forth a great Deliverance to the Church and State of Scotland: If we saw the Days that our LORD is to bestow upon us, if we had a Sight of the Ministers that shall be in Scotland, that the LORD is to give this Land, it would make us sing. Ye think now that the Ministers are gone, and indeed it is so in a great Part, and the Magistrates are Rejected by us; We Declare before Sun and Stars that it is so: But our LORD is to give Rulers, he will make out that Promise, Verse 23. *And Kings shall be thy Nursing Fathers and their Queens thy Nursing Mothers*; So I say, If we saw the good Days that are coming upon the back of these Troubles, we would not get Men and Women keep'd from Singing and Dancing for Joy, ye would all go Home with Gladness and Rejoicing, yea, distracted as if it were for Joy. But you may say, O how shall this be! for there are two Things to be Objected against this.

1. The paucity of them, who have kepted straight; But ere long that shall be made out, ver. 20. *The Children which thou shalt have, after thou hast lost the other shall say, the Place is too strait for me, give Place with me that I may dwell.* with v. 21. *Then shalt thou say in thine Heart, Who hath begotten me these? and, who have brought up these? Behold, I was left alone, these where had they been?* Indeed it is true, the LORD is coming to make this Land Desolate, and ere long there will not be many Men, Women, or Children in it, and the Remnant that he will leave in it, will be a poor afflicted People, and that small Company and Remnant, will Leaven the whole Lump and Number, so that the Number of the *Presbyterians*, of those who Adhere, to these who are despised and Persecuted

GOOD NEWS to SCOTLAND. 3

cuted in *Scotland*, shall not get Room to dwell in *Scotland*; and the Reason will be, because all the Nations about, will come as it were to take a Copy, of the Patern of the Doctrine, Worship, Discipline and Government of the Church of *Scotland*. Now, you may say, how can that be? You have the Word of God for it, I'll tell you this Word hath not been made out very much to any Church, the rather it seems to have Respect to *Britan*, and *Scotland* especially. *Listen O Isles unto me, and hearken ye People from far.*

2. Now there is a Second Objection against it, which is this, The Strength and Power of Enemies. Come away with that, make Language of your Case, or of the Churches Case, what would ye say of it? You will say, it is so sad, that you can't tell what to say of it; you will say, you are weighed with the Churches Case, and when you go to God you are Tonguetacked and can't get it expressed. Well here's your Case brought to your Hand; there is a Question proponed by the LORD himself, and it is just our Language, at least the Language of such as would prefer *Jerusalem* to the World, and it is this, *Shall the Prey be taken from the Mighty, or the lawful Captive be delivered?* Is not this our Case? In few Words, we are a Prey, and those that have us for a Prey are Mighty, and we are Captives; and if you please to take lawful Captives, for the Captivity of the just, or thus, we are in Captivity according to their Law, that is according to Iniquity established by the Law. I shall not belong in speaking what I have to say from these Words: But as to the Question, there is these two or three Things in it, and we shall only Name them, and not come over them again.

1. There is this holden out by it, that sometimes the People of God are made a Prey, I wot well that Word is made out in our Day, 1/a. 49.

4 GOOD NEWS to SCOTLAND.

15. *Truth faileth, and he that departeth from Evil, maketh himself a Prey.* I'll tell you what many Folk say in this Land, they forbear some Practices, that some Men at this Time are forward in to evite Trouble, nay, but forbearing Duty is your Sin; and if you Sin not with others, you make your self a Prey: But the Providence of this Time is a Commentary sufficient of these Words, they are not worthy of their Name now, that is not a Prey in Scotland; that Man that can keep the Crown of the Cause is not worthy of a good Day, or a good Even, were he the best Minister in Scotland. I bid not a bader Mark of a Man or Woman, than this, that they are not a Prey. God be thanked we are at this, that any Man may Shoot us, we think it our Glory. These that are free to Buy and Sell, and go to Kirk and Market at this Time, have their Freedom at a dear Rate: We are a Prey and Captives, they have both Men and Women in Prison, and all according to their Law: We must not take ill with this, you see there hath no strange Thing happened us, but what hath befallen Men; such Things have happened the Church before, and the LORD hath warned us of it, he hath warned us, not only in General, *if any Man come to me, he must deny himself, and take up his Cross, &c.* and through many Tribulations we must enter into the Kingdom of Heaven: But Particulars are condescended upon, and Cordials suitable to these Promises. There is a Cordial in this Chapter, beware of Grudging, we are a Prey but ere long they that Prey upon us. will be preyed upon.

2. The second Thing we may observe here, is this, That it is Incident and Caseable to the Church and People of God, not only to be a Prey, but to be a Prey unto the Hands of these that are very Mighty, strong and terrible like, for so the Words will bear; we may say our Persecutors are
stronger

GOOD NEWS to SCOTLAND. 5

stronger than we, if we were as strong as they, we would Laugh at them, and would but Play with them But the Truth is, they that have us for a Prey are very Mighty, they have Forces and Armies at their Command, both within and without the Land. But,

3. The Words import this likewise, that not only is the Church sometimes a Prey to the Mighty, but also that the People of God, will be just Disparing that ever they can be delivered again: *Shall the Prey be taken from the Mighty?* Shall the Prey be taken from the King, from the Council, from the Forces and Souldiers, how can it be? It cannot be. For, when we look to our Right-Hand, there is none to Care for us, all Refuge hath left us. There is a Question here, which I desire all the Ministers in *Scotland* to Answer; Will yonder Prey be taken from the Mighty? Nay, nay, say they, they need not attempt it; and we our selves who know it are at disparing; we think it needless to pray or fast, Preach or Fight; for when we mint to Rise, the Lord comes and gives us such a Blow, that we are made to sit down again, and stick faster to the Ground than ever before. Nay, if you could get all the Angels in Heaven this Day, this Question would puzzle them. Its true indeed, Believers that wins to any Intimacy with God, may get a Sight of this; God will deliver, but there comes the Matter. *By whom shall Jacob arise, for he is very small?* Here is one to Answer positively and affirmatively, and tells how it shall be accomplished, Who Answers it? The LORD: He even says, I see well enough, though I would make Ministers and other Believers, yea, Angels tell, *that the Prey shall be taken from the Mighty*, it will not do it. I will take this Question on my self: For immediately before you see he promiseth, *to make Kings their Nursing Fathers, &c.* Which shews us this Lesson: That after God hath Promised a Thing, he doth

6 GOOD NEWS to SCOTLAND.

doth not instantly and immediatly Perform it, but between God's giving a Promise to a People, and the Accomplishment thereof; there may follow such Things, as may make us think it will never be, but that rather the contrary will be: And while People are under these Things that Prognosticate the contrary of what he hath promised in his Word, and onewhich he hath caused us to Hope, then he comes in himself; *But thus saith the Lord, Even the Captives of the Mighty shall be taken away.* Verse 25. Which is an Answer to this, *Shall the Prey be taken from the Mighty?* The Mighty says, You shall never be taken out of our Hands, yea, most of all the People said to: *But thus saith the Lord, Even the Captives of the Mighty shall be taken away, and the Prey of the terrible shall be delivered.* Believe ye this? I am sure if ye believed this, ye would be content to be fined and cast out of your Houses, wander and take your Lives in your Hands for a Time, there is as much in this Word, as may make us go away singing, that may Comfort us, against all the Troubles that this Time can afford us.

Ye will talk of News, here is good News, *the Prey shall be taken from the Mighty, and the lawfull Captive delivered.* But say ye, there is little likely-hood for it: Wherefore? Where is the Man to do it? I know no Noblemen, Gentlemen nor Commons; we had these to go too within these few Years; but now the Commons are involved in the same Guilt with the Gentlemen, and are lying by as well as they; there is no Ministers, nor Professors to do it, and indeed the LORD will not lippen to one of us. Thanks be to GOD for that; for if it were lippened to us, we would by always under Troubles, and the work would be razed to the Foundation, so that there would be no Memory of it to Posterity. Then will you say to the LORD,
How

GOOD NEWS to SCOTLAND. 7

How shall this Prey be taken from the Mighty, &c. And I'll tell you what will be his Answer, which is this, *For I will contend with them that contend with thee, and will save thy Children, and will feed them that oppress thee, with their own Flesh, &c.* Never think that ye will get Salvation till God come and contend with his Enemies; some would invert this, they would first have Salvation, and then contending with the Enemies: But that is not the Way that God minds to take, and therefore, it will not Prosper, take it who will, both Ministers and Professors God hath to contend with; when he comes back to *Scotland*, to contend with them that have contended with his People: Many thinks that if they had such an Army, as they had the last Year, we would contend with them; the Lord God of Hosts will contend with them ere long, and he will feed them that oppress you, with their own Flesh.

O but Folk may think that this is Cruelty, indeed if a Minister or Professor had said it, it might be thought Cruelty, but it is the LORD's Word; when our LORD comes, he will be severer, he will be so, to speak after the manner of Men, he will be Cruel, he is Just indeed; the Instruments that he will make use of, what ever sort they be, his People or not, they must handle Enemies with other sort of Ways than they have been handled; Yea, they will take Collops out of their Flesh and make them eat it, and give them their Blood to Drink, this will the LORD do, and make them to know, that he is the LORD, the Saviour and Redeemer of his Church: He is not known to be the LORD now; he is but mocked, slighted, and lightly esteemed; but when he comes to execute Justice and Judgment, he will make all know that he is the LORD, the Redeemer of his People, and that his Lovingkindness hath been remaining with them along; and be who they will, whom the LORD will raise up to

8 GOOD NEWS to SCOTLAND.

execute Judgment in this Land, they will Reward them, as they rewarded us, they will not spare; as he lives, he will bring cruel Forreigners ere he want. But ye may say, we need not trouble ourselves about it, the LORD will do it, we may ly by, we need not trouble our Heads much, many would be at that, indeed the LORD will not do it, but we must make use of the Means that are incumbent to us. I shall speak to several Means to make use of, in order to hasten the LORD's delivery of the Captives, contending with them, that have contended with us.

1. The First two or three of these Means, you may see from *Revel. 12. 11.* in the 10. *Verse* it is said, *The accuser of our Brethren is cast down, &c.* What is meant by that? that is, the Devil hath gotten a sore Stroak, how got he that? *ver. 11. And they overcome by the Blood of the Lamb.* What is that? By believing JESUS CHRIST by Employing him, by giving him much Credit, who is the Captain of Salvation, and was made perfect through Suffering. O! sad that there is so little Faith in our Days; Faith will say to this Mountain, Remove yonder, and it will be: We may say, there is nothing Impossible to him that believes, *they overcame by the Blood of the Lamb*; indeed he that believes will overcome, if it were on a Scaffold, yea, even when lying on the Ground, and his Blood gushing out, for his Blood when he is gone, by virtue of the Blood of Jesus Christ is crying for vengeance. O! the noble Victories that hath been won to in Fields and on Scaffolds, by our LORD in this Land and else where; *the Dragon and his Angels, have foughten with Michael and his Angels; but the Dragon hath been cast down.*

2. A Second Mean is this, Their Testimony, *they overcame by the Word of their Testimony*: Fy on you in this Generation, that is so much against Testimonies, when the LORD is drawing it out of them

GOOD NEWS to SCOTLAND. 9

them, and if any appear to give a Testimony, the rest is offended thereby, *they overcame by the Word of their Testimony*: Had we openly pleaded with our Mother, and testified against the Sins of our Rulers, that Ruled in this Land, we had not lyen so long under the Feet of the Usurper, of him who is the stated Enemy of JESUS CHRIST, nay, nor under the Feet of these under him. Indeed it is true, this is a Testimony at this Time, to come to Preach, and hear Preaching after this manner: But O for such a Testimony, that was in our Power, we should have set about it: For my Part, I would think it our Duty if Probable we could think to get away, to go and tell them to their Faces, that they are Traitors to GOD, and abominable Persons, we have often said in the Fields, that our King hath been a Traitor to GOD, and when we go to a Town to Declare it by Paper, the most Part are offended in our LORD at this Time. I'll tell you, I desire not to say it to take the Praise to my self; But I say, If that Testimony be Adhered to, it will give them a sore Blow, even that Paper that hath fallen accidentally into their Hands, and hath been left at Crosses: If the Testimony given at Rutherglen, May 29th. 1679. had been Adhered to, we would have seen other Things than we have seen, the LORD would have Countenanced his People, and owned their Testimony; I say set about giving of Testimonies, this shall hasten GOD's coming out of his Place to save his Children.

3. *They overcame by not loving their Lives unto the Death*, that is by Suffering, and indeed Suffering gives a noble Dash to Enemies, we never lost any Thing by cleanly Suffering, but gained much by these who lost their Lives on Fields and Scaffolds: But there are many who will say, indeed we should suffer; But say they, we should not Fight. But let me see the Man, that says he is not for Fighting

TO GOOD NEWS TO SCOTLAND.

('tis true if the Lord call not to it, it should be so) but for Suffering; that Man will containe in the breadth of a Turner that, that he will suffer for; those that Cry down defensive Arms, when they see it comes to this, you must do this or suffer, they will never suffer any loss, as to their own Matters; But they will suffer the Gospel to go away, we are ashamed of such Folk, ever pre ending for Suffering, and yet still yielding to Temptations; never one *Act* the Enemies have made these Years by-gone, but ever they yield to them; say they, I could not help the paying of the *Cess*, and taking of the *Bond* and paying *Locality*; I wot well (say they) I did it against my Will, and so it was my Affliction and Suffering, the LORD will not thank you for it; it is not Suffering, it is Yielding.

4. There is a Fourth Mean, that we would prescribe to you, in order to the doing what ye can, to hasten the LORD's Contending with them that Contend with you; and you may Read it, *Luke 18. 7. Pray always and faint not, will not GOD avenge his own Elect that cry to him Day and Night, though he bear long with them*; Ye must not quite praying, refuse to give him rest, or keep silence till he establish Truth, and make *Jerusalem* a Praise in the whole Earth; many of you it may be. have prayed long and come little speed, we have been in Pain, but have brought forth the Wind, yet you must continue: Will ye continue this Year, and ye may get Deliverance the next. We cannot let a Time, but we know not how soon our Deliverance may appear to all, to the Terror of Enemies, Confusion of them that Reproach us, and to the Rejoicing of his People, for he is upon the Matter coming, then cry come forward he will be avenged of his Enemies; if ye quite Duty ere he come, ye well get no thanks when he comes; according to that, *Ezek. 18. 24. If the righteous Man com-*
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GOOD NEWS to SCOTLAND. 11

mit Sin, his Righteousness shall be forgotten. Many who by their Profession appeared to be advancing, have quite their Duty, ere Christ hath come, and they will be dealt with as them that minted at Duty, *Psalm 125. 5. As for such as turn aside unto their crooked Ways, the LORD shall lead them forth with the workers of Iniquity:* Up and be doing to your Prayers. and the LORD will be with you:

5. Another Mean to hasten the LORD's Return, you have, *Psalm. 76. 5. look first to the 10. Ver. Surely the Wrath of Man shall Praise thee, the Remainder of Wrath shalt thou restrain:* Would ye have the Remainder of Man's Wrath restrained? then *Verse 11. Vow and pay unto the LORD your GOD, &c. Verse 13. He shall cut off the Spirit of Princes, he is terrible to the Kings of the Earth;* Would ye have the LORD to cut off the Spirits of Princes? to cut off the abominable Family; would ye have him terrible to Charles, James and Monmouth too? Then you would bring your selves under Engagements to the most High; Let us never imagine that ever a Party in Scotland will thrive, that ever our LORD will give Success to a Party even using lawful Means, till they Vow to the LORD, and endeavour to perform; But you may say, did not that Party, who appeared in the Fields 1666, Renew the Covenant at Lanerk, and yet they were Broken, yea, and never looked so hopefull like after that as before? I know no Reason of their being put to the worse, but this, and I dare say it in my Master's Name, and in his Strength make it out, that the Reason of the Covenant then Sworn to, had no Success, was because still they took in the Kings Interest, notwithstanding he had declared himself before, a stated Enemy to JESUS CHRIST and his Interest: You may read, and always observe, that the several Reformation
that

12 GOOD NEWS to SCOTLAND.

that was in *Judah*, there was always a new Covenant entered in with Accomodation to the Circumstances, Sins and Duties of that Time: For my Part I desire not to Reflect upon our Fathers, for bringing home *Charles Stewart*. but indeed some of them among others, Reverend and worthy Mr. *Livingstone*, did go Mourning to the Grave for it; Yet his Actions since, and the Contrivance of these who had his Favour, or any Power under him, declares that it is impossible to manifest *The Royal Privileges of JESUS CHRIST*, and manifestly avow, so much as his Civil Rights, and since it is so declared, that we must quite him as King, or CHRIST, indeed I am for this, for no King but JESUS CHRIST, since they will have none but *Cæsar*; and after CHRIST is upon his Throne, and his Crown upon his Head, let such Magistrates be appointed, as will employ their Power for the Advancing the Kingdom of JESUS CHRIST, and destroying the Kingdom of Darkness in this Kingdom, and in every Place where CHRIST shall Reign, and then let them be owned. We are constrained to say this, and can say in our LORD and Master's Name; let Tows and Covenants go through the Land, tho' we should not have an Army in Scotland this Twelve Month, yet as the LORD lives, though he had not a Party to Back him, yet he himself would bring down all about us: *Vow and pay to the LORD, and he will cut off the Spirit of Princes, and be terrible to the Kings of the Earth*; he will make them all to shake and quake. It was observed by Old Bishop *Spotswood* in *Edinburgh*, the Time the last Bishops were brought down; when he heard tell that some Noblemen and Gentlemen, were met together in *Edinburgh*, to Renew the National Covenant; O says he, we have done with it, since this People have entred into Covenant; O that there were Personal entering into Covenant,

and

GOOD NEWS to SCOTLAND. 13

and that there were General and National Vowing to GOD, that they would have none to be Head of his Church but CHRIST, and that they would have none to be Rulers, but such as will be a Terror to Evil doers, haters of Covetousness, and lovers of GOD, if it were so, we durst Pawn our Soul, that our LORD would soon Arise out of his Place, and let us see our Desire in our Enemies; O that we were wise. O but poor People they are much disheartned, and discouraged, they think that no Means will do good; now if we would acknowledge that we have walked contrary to him, and he to us, *Lev. 26. 40. 41.* He would soon appear, and if you ask, how I can speak so confidently of the LORD's appearing, and contending with his Enemies, now when there is so little appearance of it? I Answer, there is more appearance of it now, than there was in the beginning of *June* the last Year, for as great an Army as ye had, (before the Break of *Bothwell*) if ye were near GOD, if those Things were set about, that we have spoken to, ye would see Deliverance very shortly: And I'll tell you the Symptoms of it in two Words, and that is, The People of GOD are very low, and the Enemies of GOD, are gay and high, it may be they will be higher yet; the Army is nothing that they have, in Comparison of what they may have: He will have all his Enemies gathered together, and then he will bring a Clash among them; for our Part, we should not Care, that not only the Army that they have, were in a Body; but that all our LORD's Enemies in *Europe* were gathered together, that he might Cut them off. It is true, there is none now shut up, or left; the nearer is his coming, as you may see it, *Deut. 32. 36.* *For the LORD shall judge his People, and Repent himself for his Servants, when he seeth that their Power is gone, and there is none shut up or left.*

Read.

14 GOOD NEWS to SCOTLAND,

Read much the Prophetical Sermons of worthy and godly Mr. *William Gutbry*, for he speaks clearly of what is now in our Lot, all Things that we looked to is laid by; great Men, multitudes of Men, Ministers and Professors, indeed it is sad to think on the Ways they have gone; ay, there is many Ministers now, who are saying, Yonder People will get leave to stand and fall by themselves, none will joyn with them; some are thinking, O but it would be a hopefull Business, if the People and all the Ministers and Professors would join in one, as Matters stands, I would think it good Wisdom to run away from that Union, it would be a black Mark, he will not give his Glory to another, he will have few Means, and these despicable ones, that his Glory may the more appear, and if they be such as the Eyes of the People, shall be drawn after, I'll warrant they shall be laid by also; not but he will make use of Means and Instruments. O to wait on himself, for Counsel, Wisdom, Courage and Furniture of every sort, for going about the Means, that he may be calling us to: His and our Enemies, are but Laughing at us, well then put the LORD to it to make out his Word, and say LORD, thou hast said, and be as good as thy Word, plead with him, you may plead with him, mor home y than any in a Country side. Hast thou not said, *for the Oppression of the Poor, and fighting of the Needy wilt thou arise*: O if we were but groaning to the LORD, and telling him what he hath promised, we would get wonderful Things made out by him, *concerning my Sons and my Daughters, and the works of mine Hands, Command ye me*: Nay, there is as great moyn with the LORD now, as ever; there is as great Things to be had from the LORD now as ever, *He never said to the House of Jacob, seek ye my Face in vain*. Let us make use of Prayer, that will not hinder us to make use

GOOD NEWS to SCOTLAND. 191

use of other Means, and I'll assure you we'll make all our Enemies tremble and shake yet. What need us fear, is not the LORD on our Side; and if so, who is against us? Have we not the Word of God, to be our support, in the Day of our Affliction? *unless the Law of the LORD had been our delight, we had fainted, we had declined either to what is sinful in the Land, or to lying by, which is sinful also.*

Now then, I say this, you see our Case in a Word, *Shall the Prey be taken from the Mighty, or the lawful Captive delivered? Thus saith the LORD, the Prey shall be taken from the Mighty, even the Captive of the Mighty, shall be taken away, and the Prey of the Terrible shall be delivered, for I will contend with him that contendeth with you, &c.* Go home with the Answer of this Question from the LORD, he is to arise to contend with them, that contend with his People:

F I N I S.

An ACROSTICK upon the Name
of that godly faithful and zealous Mi-
nister and Martyr of JESUS CHRIST,
Mr. Richard Cameron; done by a true
Lover of his Memory, and owner of
the Honourable Cause, which he sealed
with his Blood.

MOST noble *Cameron* of Renown,
A Fame of thee should nev'r go down:
Since Truth with Zeal, thou didst pursue,
To Zion's King, loyal and true.
Ere when the Dragon spū'd his Flood,
Reck'd thou didst unto the Blood:
Ran swiftly in thy Christian Race
In Faith and Patience to that Place.
Cameron did prepare for such as thee,
He knew would not his Standard flee:
A Pattern of Valour, and Zeal
Rather to suffer than to fail.
Didst shew thy self with might and main,
Counting that Death, others thought gain:
A faithful Witness 'gainst all those
Men, of all sorts did Truth oppose.
Ev'n thou with *Moses* did Esteem,
Reproaches for the God of Heav'n;
On him alone thou didst rely,
Not sparing for his Cause to dy.



W. W.

